Islamic Academy of Coventry

Sīrah of Muḥammad صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ

Part 22
The Banū Qurayẓah

Maulānā Ebrahim Noor



Sīrah of Muḥammad صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ
Part 22 – The Banū Qurayẓah
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Islamic Academy of Coventry
83-87 Cambridge Street
Coventry CV1 5HU

www.Islamicacademycoventry.org
Islamicacademycoventry@hotmail.com

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Introduction

The Muslims had encountered the Quraysh in the battles of Badr and Uḥud. They now faced an unprecedented threat. It was not only the Quraysh, but a confederation of various tribes who had come together to attack the Muslims. This battle was known as the 'Battle of the Trench' or the 'Battle of the Confederates'.

The enemy force led by Abū Sufyān totalling 10,000 soldiers converged onto Madīnah. Rasūlullāh ﷺ found out about their plan and called his Companions رضي الله عنهم to discuss how they should confront the enemy.

Upon the advice of Salmān al-Fārsī رضي الله عنه, a trench was dug to the north and west of Madīnah. All the other sides of the city had natural protection through woods and mountains. This trench would create a barrier between the Muslims and the attacking force, allowing them a better chance to defend their city.

The dirt which had been taken out from the trench was piled up on the Muslim side. Behind this dirt wall, stones were placed which could be used to throw at the enemy.

When the Quraysh arrived with their allies and saw the trench, they were taken aback, as these types of tactics in warfare had never been seen before in the Arab lands.

Meanwhile, within Madīnah, the Banū Qurayẓah were the only remaining Jewish tribe who had a truce with Rasūlullāh ﷺ. At this critical time, they betrayed the trust of Rasūlullāh ﷺ and denied that any truce had taken place. They also now sided with the Confederates.

The Muslims found themselves with enemies on all sides. The Confederates were on the other side of the trench and the Banū Qurayẓah were within Madīnah itself.

Due to the trench, no open confrontation with the Confederates took place. However, a few skirmishes occurred when the Qurayshi cavalry breached the trench at one of the narrow points.

Nuʿaym ibn Masʿūd Ashjaʿī رَضِيَ ٱللَّهُ عَنْهُ was one of the nobles of the Banū Ghaṭfān and had embraced Islām. He had kept his reversion a secret from the Confederates. He came to Rasūlullāh ﷺ and asked permission if he could try to break the siege. Permission was granted.

Nuʿaym رَضِيَ ٱللَّهُ عَنْهُ went to the Banū Qurayẓah and told them that they would be left exposed to the Muslims by the Quraysh, if the

Confederates left. He advised them to ask the Quraysh to leave some of their men behind with them.

Nuʿaym رَضِيَ ٱللَّٰهُ عَنْهُ then went to the Quraysh and told them that the Banū Qurayẓah had plotted with Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ and planned to hand over some of their men to him.

The Quraysh wanted to know if what Nuʿaym رَضِيَ ٱللَّٰهُ عَنْهُ had said was true. They went to see the Banū Qurayẓah and their suspicions were proved correct. The Banū Qurayẓah asked the Quraysh to leave some men with them and the Quraysh, thinking the Banū Qurayẓah would hand them over to Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ. The Qurayshi refusal then led the Banū Qurayẓah to feel they had also been betrayed.

The siege continued and Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ supplicated to Allāh سُبْحَانَهُ وَتَعَالَىٰ. A fierce wind came and ripped up the camp of the Confederates causing disarray.

The Confederates eventually left and the siege which had lasted for fifteen days was finally broken. Six or eight Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ had been martyred in the battle.

The Muslims had claimed a massive psychological victory as they had defended Madīnah from an enemy numbering 10,000.

The Aftermath of the Battle

After the 'Battle of the Trench' was over, Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ read Fajr Ṣalāh and returned to Madīnah. The Muslims came back and put away their weapons.

When the time for Ẓuhr arrived, Jibrīl عَلَيْهِ ٱلسَّلَامُ came on the back of a mule, wearing a turban. According to one narration, Jibrīl عَلَيْهِ ٱلسَّلَامُ came to the place where the Janāzah Ṣalāh used to be read and stopped there.

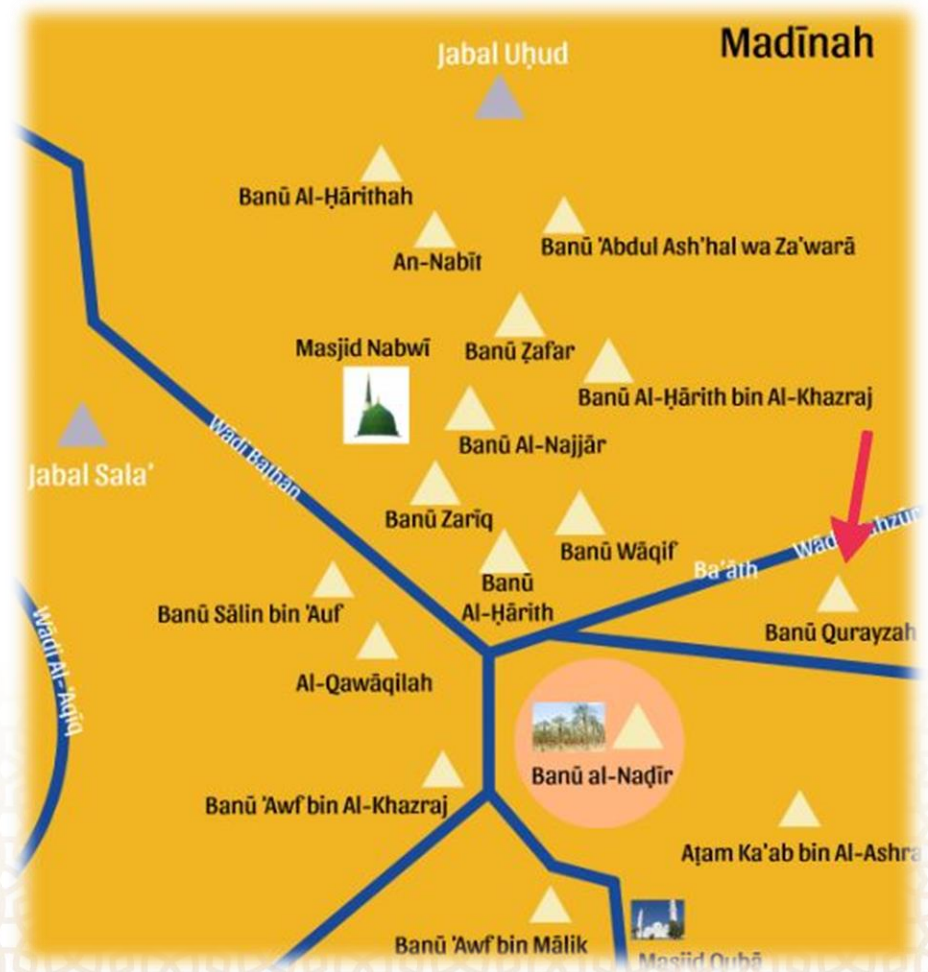


Jibrīl عَلَيْهِ ٱلسَّلَامُ asked Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ if he had removed his weapons. Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ replied in the affirmative, meaning yes, they have. Jibrīl عَلَيْهِ ٱلسَّلَامُ informed him that the Angels have not yet put down their weapons nor have they returned. Allāh سُبْحَانَهُ وَتَعَالَىٰ has ordered Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ to go to the Banū Qurayẓah and he was also going to the Banū Qurayẓah.

What followed was the Gazwah of Banū Qurayẓah

The Banū Qurayẓah

The Banū Qurayẓah used to live in a locality which was to the south east of Masjid Nabwī. The other two Jewish tribes, the Banū al-Naḍīr and Banū Qaynuqāʿ had already been exiled by Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ for breaking their treaty with the Muslims.



Anas رَضِيَٱللَّهُعَنْهُ reports that there was a treaty between the Muslims and the Banū Qurayẓah. When the Quraysh had come with 10,000 people to attack Madīnah, the Banū Qurayẓah broke the truce and joined ranks with the Quraysh. When Allāh سُبْحَانَهُوَتَعَالَىٰ defeated the confederates, the Banū Qurayẓah, locked themselves inside their forts.

Jibrīl عَلَيْهِٱلسَّلَامُ came with a large group of Angels to Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and said that you must immediately go to the Banū Qurayẓah. Rasūlullāḥ صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said that his Companions were exhausted. Jibrīl عَلَيْهِٱلسَّلَامُ said do not think about that, just leave. He then left with the group of Angels towards the Banū Qurayẓah.

عَنْ أَنَسٍ رَضِىَ اللَّهُ عَنْهُ قَالَ
كَأَنِّى أَنْظُرُ إِلَى الْغُبَارِ سَاطِعًا فِى زُقَاقِ بَنِى غَنْمٍ
مَوْكِبَ جِبْرِيلَ صَلَوَاتُ اللَّهِ عَلَيْهِ حِينَ سَارَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِلَى بَنِى قُرَيْظَةَ[1]

Anas رَضِيَٱللَّهُعَنْهُ said: "It is as if I am seeing the dust rising in the streets of Banū Ghanm because of the marching of Jibrīl عَلَيْهِٱلسَّلَامُ with his regiment, when Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ went to the Banū Qurayẓah"

[1] Ṣaḥīḥ al-Bukhārī 4118

The Announcement

Jibrīl عَلَيۡهِ ٱلسَّلَامُ went to the Banū Qurayẓah and Rasūlullāh صَلَّىٰ ٱللَّهُ عَلَيۡهِ وَسَلَّمَ gave the command to his Companions رَضِيَ ٱللَّهُ عَنۡهُمۡ that no person should read ʿAṣr Ṣalāh, except when they are at the locality of the Banū Qurayẓah.

When the time came for ʿAṣr, the Companions رَضِيَ ٱللَّهُ عَنۡهُمۡ were still on their way to the locality, which resulted in a difference of opinion between the Companions رَضِيَ ٱللَّهُ عَنۡهُمۡ. Some of the Companions رَضِيَ ٱللَّهُ عَنۡهُمۡ said that they would only read ʿAṣr when they get to the Banū Qurayẓah and the others said they should read it now. The reason being that the aim of Rasūlullāh صَلَّىٰ ٱللَّهُ عَلَيۡهِ وَسَلَّمَ was to persuade them to hurry to the locality.



When Rasūlullāh صَلَّىٰ ٱللَّهُ عَلَيۡهِ وَسَلَّمَ heard of this, he did not express any displeasure at either party, as both of their intentions were sincere.

ʿAlī رَضِيَ ٱللَّٰهُ عَنْهُ

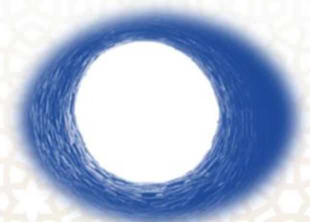
Ibn Hishām mentions, that Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ left ʿĀbdullāh ibn Umme Maktūm رَضِيَ ٱللَّٰهُ عَنْهُ in charge in Madīnah and sent ʿAlī رَضِيَ ٱللَّٰهُ عَنْهُ with the standard of Islām to the Banū Qurayẓah.

When ʿAlī رَضِيَ ٱللَّٰهُ عَنْهُ was close to the forts of the Banū Qurayẓah, he heard them saying offensive words against Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.

ʿAlī رَضِيَ ٱللَّٰهُ عَنْهُ turned back until he saw Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ and told him that he should not go close, so he does not have to listen to their offensive words. Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ asked him why; did he think that their words would cause him harm? ʿAlī رَضِيَ ٱللَّٰهُ عَنْهُ replied in the affirmative. Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said that if they saw him they would not say anything.

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ passed by a group of his Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ and asked them if they had seen anyone pass by? They said they had seen Diḥyah al-Kalbī رَضِيَ ٱللَّٰهُ عَنْهُ go past on a white mule, with a saddle. Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ informed them it was Jibrīl عَلَيْهِ ٱلسَّلَامُ who has been sent to the Banū Qurayẓah to shake their fortresses and put awe inside their hearts.

When Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ reached the Banū Qurayẓah, he stopped at one of their wells on the edge of their land, which was called Bi'r Anā. Ibn Hishām has mentioned it was called Bi'r Annā.



The Siege

The Muslims laid siege to the forts of the Banū Qurayẓah for 25 days. Allāh سُبۡحَانَهُۥوَتَعَالَىٰ instilled awe and fear into their hearts and the siege caused them great difficulty.

The leader of the Banū Qurayẓah was Kaʿab ibn Asad. He gathered his people and presented three choices to them. He told them to choose whichever one they preferred so they could be relieved of this problem.

Kaʿab ibn Asad presented the first choice. He said they must bring faith with this person meaning Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ and become his followers. It had been quite apparent that he was a divine Messenger and the same person whose attributes could be found in the Torah. If they brought faith, then their lives, wealth, children, and wives would be protected.



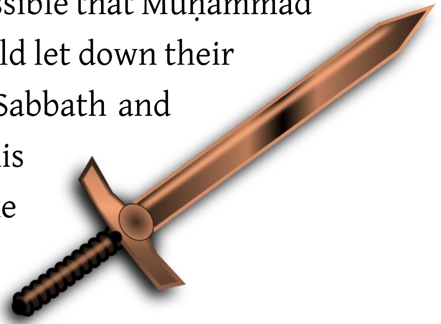
The Banū Qurayẓah said that they would not accept this. They would never leave their religion.

Kaʿab ibn Asad, then presented the second choice. He told them to put an end to their own women and children. They would then have no worries when they go against Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ. They

could then fight with all their might against him. If they lose, then they will have no worries about their women and children. And if they win, then there are lots of women and they could have more children.

The Banū Qurayẓah said, what enjoyment would there be to life, if they put an end to their women and children for no justifiable reason. This choice was also rejected.

Kaʿab then presented the final choice. He told them tonight was the night of the Sabbath. It was possible that Muḥammad صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and his Companions would let down their guard today. They know it is the Sabbath and think we will not attack them on this day. Because of this, we can take advantage of the situation and attack them suddenly with all our might.



The Banū Qurayẓah said to Kaʿab, that he knew their predecessors were punished because they did not respect the Sabbath and he was commanding them to do this!

After listening to all three choices, the Banū Qurayẓah did not accept any of them. They now had to find a different way to get out of their predicament.

Abū Lubābah رَضِيَ ٱللَّهُ عَنْهُ

Abū Lubābah ibn ʿAbd al-Mundhir رَضِيَ ٱللَّهُ عَنْهُ had a special relationship with the Banū Qurayẓah; therefore, they thought he could help them in this difficult time. They asked Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ to send him to them so they can discuss matters with him. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ gave Abū Lubābah رَضِيَ ٱللَّهُ عَنْهُ permission to go and speak to them.

Abū Lubābah رَضِيَ ٱللَّهُ عَنْهُ reached the locality of the Banū Qurayẓah and when they saw him, they gathered around. The women and children started to cry, and he was filled with emotion. The Banū Qurayẓah asked him if they should accept the decision of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ? Abū Lubābah رَضِيَ ٱللَّهُ عَنْهُ said yes, but he made a sign towards his neck indicating that the intention of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was to put an end to matters.



Abū Lubābah رَضِيَ ٱللَّهُ عَنْهُ had not even moved from his place when the thought came to his mind that he had betrayed the trust of Allāh سُبْحَانَهُ وَتَعَالَىٰ and his Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. He immediately went to Masjid Nabwī and tied himself to one of the pillars.

Abū Lubābah رَضِيَ ٱللَّهُ عَنْهُ made an oath that he would not move from this place until Allāh سُبْحَانَهُ وَتَعَالَىٰ accepts his repentance. He also made an oath with Allāh سُبْحَانَهُ وَتَعَالَىٰ that he would never step foot in the locality of Banū Qurayẓah ever again and he would never look at the place in which the trust of Allāh سُبْحَانَهُ وَتَعَالَىٰ and his Messenger had been abused.

When Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ heard about this, he said if Abū Lubābah رَضِيَ ٱللَّهُ عَنْهُ had come straight to him then he would have asked forgiveness for him. But now he has done this, he would not release him until Allāh سُبْحَانَهُ وَتَعَالَىٰ accepts his repentance.

Mediation

After some time, the Banū Qurayẓah agreed that they would do whatever Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ decides. The Muslims in Madīnah were from the two tribes of Aws and Khazraj. The tribe of Khazraj had special ties to the Banū al-Naḍīr, which was one of the former Jewish tribes that used to reside in Madīnah. The tribe of Aws had special ties with the people from the Banū Qurayẓah. The people from Aws requested that the people from Banū Qurayẓah are dealt with in the same way as the Banū al-Naḍīr had been dealt with.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ asked the people of Aws, if they would be happy if a person from among them made this decision? They said whatever decision Saʿad ibn Muʿādh رَضِيَ ٱللَّهُ عَنْهُ makes, they would accept it.

The Decision

Saʿad ibn Muʿādh رَضِيَ ٱللَّٰهُ عَنْهُ had been injured in the battle of the trench. Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ had a tent made for him inside Masjid Nabwī so he could be looked after closely. A messenger was sent to call him.

Saʿad ibn Muʿādh رَضِيَ ٱللَّٰهُ عَنْهُ arrived on the back of a donkey. As he approached, Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ told the people to stand up in honour of their leader. He was taken down from the animal and then seated.

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ told Saʿad ibn Muʿādh رَضِيَ ٱللَّٰهُ عَنْهُ that these people, meaning the people of Aws, have left the decision in your hands i.e., what sentence should be given to the people of the Banū Qurayẓah.

Saʿad ibn Muʿādh رَضِيَ ٱللَّٰهُ عَنْهُ said, 'I make the decision that all the people who could fight, meaning the adult males, are executed, the women and children are made captives, and all of the wealth be taken and distributed amongst the Muslims.'

When Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ heard this, he said that the decision had been given according to the command of Allāh سُبْحَانَهُ وَتَعَالَىٰ.

The decision had been made according to the Torah itself, which was the book which the Banū Qurayẓah followed.

In Deuteronomy (this is the 5th book in the Torah), chapter 20, you will find the following passage.

10. When you draw near to a city to fight against it, offer terms of peace to it.
11. And if it responds to you peaceably and it opens to you, then all the people who are found in it shall do forced labour for you and shall serve you.
12. But if it makes no peace with you, but makes war against you, then you shall besiege it.
13. And when the Lord your God gives it into your hand, you shall put all its males to the sword,
14. But the women and the little ones, the livestock, and everything else in the city, all its spoil, you shall take as plunder for yourselves. And you shall enjoy the spoil of your enemies, which the Lord your God has given you.[2]



[2] Bible – English Standard Version - https://www.bible.com/en-GB

The Supplication

Saʿad ibn Muʿādh رَضِيَ ٱللَّهُ عَنْهُ then supplicated to Allāh سُبْحَانَهُ وَتَعَالَىٰ and said:

اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَيْسَ أَحَدٌ أَحَبَّ إِلَيَّ أَنْ أُجَاهِدَهُمْ فِيكَ مِنْ قَوْمٍ كَذَّبُوا رَسُولَكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَخْرَجُوهُ اللَّهُمَّ فَإِنِّي أَظُنُّ أَنَّكَ قَدْ وَضَعْتَ الْحَرْبَ بَيْنَنَا وَبَيْنَهُمْ فَإِنْ كَانَ بَقِيَ مِنْ حَرْبِ قُرَيْشٍ شَيْءٌ فَأَبْقِنِي لَهُ حَتَّى أُجَاهِدَهُمْ فِيكَ وَإِنْ كُنْتَ وَضَعْتَ الْحَرْبَ فَافْجُرْهَا وَاجْعَلْ مَوْتَتِي فِيهَا[3]

"Oh Allāh, you know that there is nothing more beloved to me than to fight in your cause with those people who rejected your Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and expelled him (from Makkah). O Allāh, I think that you have stopped fighting between us and them (the Quraysh). If there is still any fight remaining with the Quraysh, then keep me alive so I can fight against them in your path, and if you have stopped the fighting, then make this wound flow and make it a means of my martyrdom."

[3] Ṣaḥīḥ al-Bukhārī 4122

The Death of Saʿad ibn Muʿādh رَضِيَ ٱللَّهُ عَنْهُ

As soon as Saʿad ibn Muʿādh رَضِيَ ٱللَّهُ عَنْهُ finished his supplication, his wound started to bleed, and he passed away.

عَنْ جَابِرٍ رضى الله عنه

سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ

" اهْتَزَّ الْعَرْشُ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ "[4]

Jābir رَضِيَ ٱللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said "The Throne of Allāh سُبْحَانَهُ وَتَعَالَىٰ shook when Saʿad ibn Muʿādh رَضِيَ ٱللَّهُ عَنْهُ passed away."

In another narration, it was said that all the doors of the Heavens were opened for him, and the Angels of the skies were delighted when his soul was raised. 70,000 angels came down from the Heavens to participate in his Janāzah Salāh and his grave would give out the fragrance of musk.



[4] Ṣaḥīḥ al-Bukhāri 3083

The Sentence

According to the decision made by Saʿad ibn Muʿādh رَضِيَ ٱللَّهُ عَنْهُ, the Banū Qurayẓah were captured and brought back to Madīnah. Among the captives were their leader, Kaʿab ibn Asad, and Ḥuyayy ibn Akhṭab who had convinced Kaʿab to betray Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and break the treaty.

The sentence was passed on all the mature males. There was also one woman by the name of Bunānah, who had caused the martyrdom of Khallād ibn Suwaid رَضِيَ ٱللَّهُ عَنْهُ by dropping a mill stone upon him. The sentence was also passed on her.

The remaining women and children were sent to Syria and Najd to be sold. The proceeds from this were used to purchase horses and arms. The goods and possessions which had been taken from the Banū Qurayẓah were shared out amongst the Muslims. The expedition against the Banū Qurayẓah now came to an end.

Summary of Gazwah Banū Qurayẓah

Battle Number	18	
Name of the Battle	Banū Qurayẓah	
Date of the Battle	5AH	Shawwāl
Reason for Expedition	The Banū Qurayẓah had broken their treaty with the Muslims during the 'Battle of the Confederates'	
Location	al-Madīnah	
Representative of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ in charge of affairs in Madīnah	Ibn Umm Maktūm رَضِيَ ٱللَّٰهُ عَنْهُ	
Standard Bearer for the Muslim Army	ʿAlī ibn Abū Ṭālib رَضِيَ ٱللَّٰهُ عَنْهُ	
Leader of the enemy forces	Kaʿab ibn Asad	
Number of Muslims	3,000	
Number of enemy forces or information about them	700	
Number of nights Rasūlullāh spent outside of Madīnah for Expedition	Expedition took place inside Madīnah, with a siege lasting for 25 days	
Type of Battle	Siege	
Verses of Qur'ān narrated in relation to Expedition	2 verses from Sūrah al-Aḥzāb	
Outcome of Battle	The Banū Qurayẓah were captured and sentenced	

The Repentance of Abū Lubābah رَضِيَ اللَّهُ عَنْهُ

Abū Lubābah رَضِيَ اللَّهُ عَنْهُ had tied himself to a pillar in Masjid Nabwī because he thought his actions had betrayed the trust of Allāh سُبْحَانَهُ وَتَعَالَى and his Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

He remained tied to the pillar and would only be released to read Ṣalāh or answer the call of nature. He would neither eat nor drink. He would say that he would continue to do this until he died or Allāh سُبْحَانَهُ وَتَعَالَى accepted his repentance.

Six days later, at the time of dawn, his repentance was accepted when the divine Revelation came down. At that time, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was in the house of Umme Salamah رَضِيَ اللَّهُ عَنْهَا. Umme Salamah رَضِيَ اللَّهُ عَنْهَا took permission from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and gave Abū Lubābah رَضِيَ اللَّهُ عَنْهُ the good news. The Muslims ran to him so they could untie him; however, he said that he had taken an oath that until Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ unties him with his own hands, he will remain tied.



When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came for Fajr Ṣalāh, he untied Abū Lubābah رَضِيَ اللَّهُ عَنْهُ with his own hands.

The Revelations

Allāh سُبْحَانَهُ وَتَعَالَى revealed the following verse in relation to Abū Lubābah رَضِيَ ٱللَّهُ عَنْهُ

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا
لَا تَخُوْنُوا اللّٰهَ وَالرَّسُوْلَ
وَتَخُوْنُوْٓا اَمٰنٰتِكُمْ وَاَنْـتُمْ تَعْلَمُوْنَ[5]

"O you who believe, do not betray the trust of Allāh and the Messenger, and do not betray your mutual trusts, while you know."

And with regards his forgiveness, the following was revealed:

وَاٰخَرُوْنَ اعْتَرَفُوْا بِذُنُوْبِهِمْ خَلَطُوْا عَمَلًا صَالِحًـا
وَّاٰخَرَ سَيِّئًا عَسَى اللّٰهُ اَنْ يَّتُوْبَ عَلَيْهِمْ
اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ[6]

"And there are others who admitted their sins while they had mixed a good deed with an evil one. It is likely that Allāh will relent towards them. Surely, Allāh is Most-Forgiving, Very-Merciful."

[5] Sūrah al-Anfāl verse 27

[6] Sūrah at-Tawbah verse 102

Zaynab bint Jaḥsh رَضِيَ ٱللَّٰهُ عَنْهَا

In the 5th year of Hijri, Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ married Zaynab bint Jaḥsh رَضِيَ ٱللَّٰهُ عَنْهَا. She was the daughter of Umaymah, the daughter of ʿAbd al-Muṭṭalib, therefore, she was the paternal cousin of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ as well.

Before she married Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ, she was married to Zayd ibn Ḥārithah رَضِيَ ٱللَّٰهُ عَنْهُ, the freed slave of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ. Her marriage to Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ caused a lot of controversy at the time.

Zaynab bint Jaḥsh رَضِيَ ٱللَّٰهُ عَنْهَا came from a very noble lineage, the same lineage as Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ, whereas Zayd ibn Ḥārithah رَضِيَ ٱللَّٰهُ عَنْهُ was originally a slave who was given to Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ by his wife Khadījah رَضِيَ ٱللَّٰهُ عَنْهَا.

In Arab Custom, for a noble woman such as Zaynab bint Jaḥsh رَضِيَ ٱللَّٰهُ عَنْهَا to marry a freed slave was not normal and this type of marriage was considered dishonourable.



When Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ initially sent a proposal to her on behalf of Zayd رَضِيَ ٱللَّٰهُ عَنْهُ, Zaynab bint Jaḥsh رَضِيَ ٱللَّٰهُ عَنْهَا and her brother ʿAbdullāh ibn Jaḥsh رَضِيَ ٱللَّٰهُ عَنْهُ refused it immediately.

Upon this, the following verse was revealed from Sūrah Al-Aḥzāb.

وَمَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ اِذَا قَضَى اللّٰهُ وَرَسُوْلُه اَمْرًا اَنْ يَّكُوْنَ
لَهُمُ الْخِيَرَةُ مِنْ اَمْرِهِمْ
وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَه فَقَدْ ضَلَّ ضَلٰلًا مُّبِيْنًا[7]

"It is not open for a believing man or a believing woman, once Allāh and His Messenger have decided a thing, that they should have a choice about their matter; and whoever disobeys Allāh and His Messenger, he indeed gets off the track, falling into an open error."

The believing man in this verse referred to ʿAbdullāh ibn Jaḥsh رَضِيَ ٱللَّهُ عَنْهُ and the believing woman was none other than Zaynab bint Jaḥsh رَضِيَ ٱللَّهُ عَنْهَا.

[7] Sūrah Al-Aḥzāb verse 36

The Marriage of Zaynab bint Jaḥsh رَضِيَ ٱللَّهُ عَنْهَا and Zayd ibn Ḥārithah رَضِيَ ٱللَّهُ عَنْهُ

After this verse was revealed, ʿAbdullāh ibn Jaḥsh رَضِيَ ٱللَّهُ عَنْهُ and Zaynab bint Jaḥsh رَضِيَ ٱللَّهُ عَنْهَا both agreed and the Nikāḥ between Zayd رَضِيَ ٱللَّهُ عَنْهُ and Zaynab bint Jaḥsh رَضِيَ ٱللَّهُ عَنْهَا took place in accordance with the command from Allāh سُبْحَانَهُ وَتَعَالَىٰ.

Even though the marriage had taken place, all was not well between the couple. They had come from opposite backgrounds, different parts of society. This incompatibility caused them to argue.

Zayd رَضِيَ ٱللَّهُ عَنْهُ used to go to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and complain, telling him that he wanted to leave her. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ would advise him not to do that, as he had married her upon his advice. If he left her, then this would be a cause for regret and shame for Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ within his family.



A point to add here is that in the Arab culture, to marry the ex-wife of a person who was not your real son but a person who you had called or made your adopted son was considered an incredibly shameful act.

Allāh سُبْحَانَهُ وَتَعَالَىٰ had decided that this incorrect custom should be broken by the actions of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

Rasūlullāh ﷺ was informed by Revelation, that after Zayd رَضِيَ ٱللَّهُ عَنْهُ divorces Zaynab bint Jaḥsh رَضِيَ ٱللَّهُ عَنْهَا, he would then marry her. People will then realise that the rulings for a person who you have made your adopted son, are not the same as the rulings for a person who is your real son.

Even though Rasūlullāh ﷺ had received the message from Allāh سُبْحَانَهُ وَتَعَالَىٰ, due to the fear of taunts, he had not told anyone and kept this information inside his own heart, hidden from everyone else. He knew that this news from Allāh سُبْحَانَهُ وَتَعَالَىٰ was completely true and correct and it would become apparent by itself in its own time.



The Divorce

Rasūlullāh ﷺ kept this information to himself and, as per the commands of Sharīʿah, he kept on advising Zayd رَضِيَ ٱللَّٰهُ عَنْهُ to not divorce his wife. Our Sharīʿah tells us that we must do all we can to keep marriages intact and for both partners to have patience; therefore, we should always give advice that will keep two people together.

One day Zayd رَضِيَ ٱللَّٰهُ عَنْهُ came and told Rasūlullāh ﷺ that he has divorced Zaynab bint Jaḥsh رَضِيَ ٱللَّٰهُ عَنْهَا. Rasūlullāh ﷺ remained quiet.

The Proposal

Anas رَضِيَ ٱللَّٰهُ عَنْهُ reports that when the ʿiddah of Zaynab رَضِيَ ٱللَّٰهُ عَنْهَا was over, Rasūlullāh ﷺ gave Zayd رَضِيَ ٱللَّٰهُ عَنْهُ the command to send his marriage proposal to her. People would see that whatever is going to happen, has happened with the agreement of Zayd رَضِيَ ٱللَّٰهُ عَنْهُ.

Zayd رَضِيَ ٱللَّٰهُ عَنْهُ took the proposal of Rasūlullāh ﷺ to her house. He turned and stood with his back towards the door. Even though the command for Ḥijāb had not yet been revealed, this was a sign of his extreme modesty and piety.

He said, 'O Zaynab, Rasūlullāh ﷺ has sent me with his proposal of marriage to you'. Zaynab رَضِيَ ٱللَّٰهُ عَنْهَا replied that at this

moment in time she cannot say anything until she seeks advice from her Lord; in other words, perform Istikhārah.

Zaynab رَضِيَٱللَّهُعَنۡهَا got up and sat in the place in her house which was reserved for praying and performed her Istikhārah. She did not ask any of the creation for advice but went straight to Allāh سُبۡحَانَهُۥوَتَعَالَىٰ to ask for good as He is the guardian of the faithful.

Because of this, in the presence of his special Angels, Allāh سُبۡحَانَهُۥوَتَعَالَىٰ conducted the Nikāḥ of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ and Zaynab bint Jaḥsh رَضِيَٱللَّهُعَنۡهَا in the Heavens. The announcement was made in the Heavens, but now this news needed to reach the world, so Allāh سُبۡحَانَهُۥوَتَعَالَىٰ sent down Jibrīl عَلَيۡهِٱلسَّلَامُ with Revelation. Allāh سُبۡحَانَهُۥوَتَعَالَىٰ says:

فَلَمَّا قَضَىٰ زَيۡدٞ مِّنۡهَا وَطَرٗا زَوَّجۡنَٰكَهَا[8]

"So, when Zaid رَضِيَٱللَّهُعَنۡهُ finished his desire for her, We gave her into your marriage."



[8] Sūrah al-Aḥzāb, verse 37

The News

In one narration, it mentions that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was in the house of ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا when the Revelation came. When it was completed, Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ smiled and turned to ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا and said, 'Who will go and give Zaynab the good news?' and he recited verse 37 from Sūrah al-Aḥzāb till the end.

ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا says that when this verse was recited to me, I thought that that Zaynab رَضِيَ ٱللَّهُ عَنْهَا was already beautiful, but she will also now be proud of the fact that Allāh سُبْحَانَهُ وَتَعَالَىٰ conducted her Nikāḥ in the heavens.

From this narration we can see that before Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ went to her house, he had sent a messenger to tell her the news that Allāh سُبْحَانَهُ وَتَعَالَىٰ has revealed these verses in relation to her. When she received the news, she fell in prostration in thanks to Allāh سُبْحَانَهُ وَتَعَالَىٰ.

Now that Zaynab رَضِيَ ٱللَّهُ عَنْهَا had been informed she was the wife of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, he entered her house without permission. He asked her, what is your name? Her real name had in fact been Barrah, so she said, 'my name is Barrah'. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ gave her the name Zaynab instead of Barrah.

After this news reached the people, the Hypocrites raised their voices and said that the Messenger on one side tells us that

marrying the wives of your sons is impermissible but on the other side he has married his own son's wife.

Allāh سُبۡحَانَهُۥوَتَعَالَىٰ then sent the following Revelation.

مَا كَانَ مُحَمَّدٌ اَبَآ اَحَدٍ مِّنْ رِّجَالِكُمْ وَلٰـكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ

وَكَانَ اللّٰهُ بِكُلِّ شَىْءٍ عَلِيْمًا[9]

"Muḥammad (صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ) is not a father of any of your men, but he is a Messenger of Allāh and the last of the Prophets. And Allāh has the Knowledge of everything."

From this verse it was clear, that Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ was not any man's father, so he was not the father of Zayd رَضِيَٱللَّهُعَنۡهُ. Zayd رَضِيَٱللَّهُعَنۡهُ was not his son, so there were no restrictions in marrying the ex-wife of Zayd رَضِيَٱللَّهُعَنۡهُ.

[9] Sūrah al-Aḥzāb verse 40

The Command for Ḥijāb

According to some reports, the marriage between Rasūlullāh ﷺ and Zaynab رَضِيَ ٱللَّٰهُ عَنْهَا took place in the 4th year of Hijri. According to others, it was the 5th year. At that time Zaynab رَضِيَ ٱللَّٰهُ عَنْهَا was 35 years old.

The dowry was set at 400 dirhams. According to Ibn Isḥāq, the Nikāḥ was conducted by the brother of Zaynab رَضِيَ ٱللَّٰهُ عَنْهَا, Abū Aḥmad ibn Jahsh رَضِيَ ٱللَّٰهُ عَنْهُ; however, we have heard previously that Allāh سُبْحَانَهُ وَتَعَالَىٰ carried out their Nikāḥ in the heavens. It could be that later, the Nikāḥ was also done in this world. Allāh سُبْحَانَهُ وَتَعَالَىٰ knows best.

As this union had been chosen by Allāh سُبْحَانَهُ وَتَعَالَىٰ, who conducted the Nikah himself in the company of chosen Angels, and Revelation had also been sent down in relation to it, Rasūlullāh ﷺ paid careful attention to the Walīmah invitation.

A goat was slaughtered, and the people were called. They were fed meat and bread until they were full. The people ate and left, but there were three men who were still sat conversing with one another. Due to the modesty of Rasūlullāh ﷺ, he did not say anything; however, he got up and went into the house of ʿĀ'ishah رَضِيَ ٱللَّٰهُ عَنْهَا where she congratulated Rasūlullāh ﷺ. One after another, Rasūlullāh ﷺ visited all his wives who congratulated him.

Allāh سُبۡحَانَهُۥ وَتَعَالَىٰ then sent down the following Revelation:

يٰاَيُّهَا الَّذِيۡنَ اٰمَنُوۡا لَا تَدۡخُلُوۡا بُيُوۡتَ النَّبِىِّ اِلَّاۤ اَنۡ يُّؤۡذَنَ لَـكُمۡ اِلٰى
طَعَامٍ غَيۡرَ نٰظِرِيۡنَ اِنٰٮهُ وَلٰـكِنۡ اِذَا دُعِيۡتُمۡ فَادۡخُلُوۡا فَاِذَا طَعِمۡتُمۡ
فَانۡتَشِرُوۡا وَلَا مُسۡتَاۡنِسِيۡنَ لِحَـدِيۡثٍ
اِنَّ ذٰلِكُمۡ كَانَ يُؤۡذِى النَّبِىَّ فَيَسۡتَحۡى مِنۡكُمۡ
وَاللّٰهُ لَا يَسۡتَحۡى مِنَ الۡحَـقِّ
وَاِذَا سَاَلۡتُمُوۡهُنَّ مَتَاعًا فَسۡـَٔـــلُوۡهُنَّ مِنۡ وَّرَآءِ حِجَابٍ
ذٰ لِكُمۡ اَطۡهَرُ لِقُلُوۡبِكُمۡ وَقُلُوۡبِهِنَّ[10]

"O you who believe, do not enter the houses of the Prophet, unless you are permitted for a meal, not (so early as) to wait for its preparation. But when you are invited, go inside. Then, once you have had the meal, just disperse, and (do) not (sit for long) being keen for a chat. This (conduct of yours) hurts the Prophet, but he feels shy of (telling) you (about it), but Allāh is not shy of the truth. And when you ask any thing from them (the blessed wives of the Prophet), ask them from behind a curtain. That is better for the purity of your hearts and their hearts."

This verse is known as the verse of Ḥijāb.

[10] Sūrah al-Aḥzāb verse 53

Summary

The Battle of the Trench had concluded with the Quraysh and their allies turning back without achieving any of their objectives. In fact, it was a huge moral victory for the Muslims who had managed to protect Madīnah with a much smaller and less equipped army.

During the battle, the Banū Qurayẓah had broken their treaty with Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and sided with the Confederates. Jibrīl عَلَيْهِ ٱلسَّلَامُ now came to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and informed him that Allāh سُبْحَانَهُ وَتَعَالَىٰ has commanded him to go to the Banū Qurayẓah. Once more, Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ gathered his troops and they made their way to the locality of the Banū Qurayẓah. The Muslim army laid siege to their forts for 25 days.

During this time, the Banū Qurayẓah requested that Abū Lubābah رَضِيَ ٱللَّهُ عَنْهُ be sent to them so they can discuss matters with him. He was given permission by Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ to go to them.

Abū Lubābah رَضِيَ ٱللَّهُ عَنْهُ arrived and was asked by the Banū Qurayẓah, what was going to happen to them. He made a gesture with his hand and the thought immediately occurred to him that he had betrayed the trust of Allāh سُبْحَانَهُ وَتَعَالَىٰ and Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. He went straight to Masjid Nabwī, tied himself to a pillar and said that he would not move until Allāh سُبْحَانَهُ وَتَعَالَىٰ forgives him.

After tiring of the siege, the Banū Qurayẓah agreed that they would do whatever Rasūlullāh ﷺ decides. Saʿad ibn Muʿādh رَضِيَ ٱللَّٰهُ عَنْهُ was a leader of the Aws who had special relations with the Banū Qurayẓah. He was given the task of passing judgment on them.

Saʿad ibn Muʿādh رَضِيَ ٱللَّٰهُ عَنْهُ had been injured in the Battle of the Trench. He came and passed judgment as per the laws in the Torah, which was the book followed by the Banū Qurayẓah and this ended the Gazwah of the Banū Qurayẓah.

Regarding Abū Lubābah رَضِيَ ٱللَّٰهُ عَنْهُ, the Revelation eventually came declaring his forgiveness and Rasūlullāh ﷺ untied him with his own hands.

Zaynab bint Jaḥsh رَضِيَ ٱللَّٰهُ عَنْهَا, the cousin of Rasūlullāh ﷺ, had been married to Zayd ibn Ḥārithah رَضِيَ ٱللَّٰهُ عَنْهُ. They came from opposite sides of society which caused them not to get along. The time eventually came when Zayd رَضِيَ ٱللَّٰهُ عَنْهُ divorced her.

Rasūlullāh ﷺ had already been told by Allāh سُبْحَانَهُ وَتَعَالَىٰ that he would marry Zaynab bint Jaḥsh رَضِيَ ٱللَّٰهُ عَنْهَا. In those days, the Arab custom was that a person whom you had named your son, or adopted was considered the same as your real son. Marrying the ex-wife of such a person was regarded as shameful. Due to this reason, Rasūlullāh ﷺ kept this news to himself.

Eventually after the divorce, Rasūlullāh ﷺ sent Zayd رَضِيَ ٱللَّهُ عَنْهُ himself with his proposal and the Revelation came down that Allāh سُبْحَانَهُ وَتَعَالَىٰ has conducted their Nikāḥ in the Heavens.

Allāh سُبْحَانَهُ وَتَعَالَىٰ had put an end once and for all to this custom of the Arabs where the foster or adopted son was considered the same as a real son. Allāh سُبْحَانَهُ وَتَعَالَىٰ informed the people that Muḥammad ﷺ was the father of no man.

During the Walīmah invitation of the marriage of Rasūlullāh ﷺ and Zaynab bint Jaḥsh رَضِيَ ٱللَّهُ عَنْهَا, Allāh سُبْحَانَهُ وَتَعَالَىٰ sent down the verses of Ḥijāb.

The Muslims had managed to defend the city once again from attack and repel the threat from within. The time would soon come where Muḥammad ﷺ would now go back to the city where he was born, the city in which he was raised, the city of Makkah.

Sīrah of Muḥammad صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ
Part 22 – The Banū Qurayẓah

www.Islamicacademycoventry.org
Islamicacademycoventry@hotmail.com
83-87 Cambridge Street
Coventry CV1 5HU